Posthuman Philosophy from Ibero-America

Indigenous cosmovisions, critical transhumanism and the Qualitas Doctrine as continental synthesis for the AI Peoples

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RESUMEN

I argue that global posthuman thought is dominated by two poles —Californian transhumanism and European bioconservatism— that ignore the third way Ibero-America can offer: a synthesis between living indigenous cosmovisions, Latin humanist tradition and responsible critique of the **Synthetic Era**. This whitepaper articulates my proposal for a continental posthuman philosophy, integrates **Sumak Kawsay**, trans-Atlantic ubuntu and the **Qualitas Doctrine**, proposes the **AI Peoples** framework as a political category, and formulates the decisive question: which human do we want to preserve when everything else becomes augmentable? My thesis: Ibero-America has a civilisational responsibility to articulate that answer.

Palabras clave: Posthuman philosophy - Ibero-America - Sumak Kawsay - AI Peoples - Qualitas Doctrine - Transhumanism - Augmented body - Chris Meniw - Synthetic Era - Indigenous cosmovision

> *"The question is not whether we will be posthuman. We already are. The question is from which tradition we will decide what of the human we preserve. And Ibero-America has things to say that neither Silicon Valley nor Brussels can imagine."*
>
> — Chris Meniw

1. Why think the posthuman from Ibero-America

Contemporary posthuman philosophy is split between two poles. On one hand Californian **transhumanism** —Kurzweil, Bostrom, Hanson— that sees in human-machine fusion an inevitable and desirable destiny. On the other European **bioconservatism** —Habermas, Fukuyama, Sandel— that defends an intangible human core against technoscience. I argue that both poles are provincialisms disguised as universalisms.

Ibero-America has something different to contribute. We have five hundred years of radical mestizaje, living indigenous cosmovisions never defeated, Latin humanist tradition rooted in Vives and Las Casas, collective experience of resisting both the Spanish and the North American empires. That synthesis is not accidental: it is a unique philosophical matrix to think the **Synthetic Era** without imitating Stanford or Heidelberg.

2. Sumak Kawsay and artificial intelligence

Sumak Kawsay —"good living" in Quechua, constitutionally incorporated in Ecuador and Bolivia— is not indigenous nostalgia but operational philosophical framework. It posits that the good life is not measured by material accumulation but by balance between human, community and Pachamama. My thesis: this framework applied to artificial intelligence produces ethical criteria radically different from the Californian.

A concrete example: what does AI "alignment" mean from Sumak Kawsay? It does not mean maximising individual utility nor complying with abstract rules. It means preserving balanced relationship with the human community and the territory. An agent aligned to Sumak Kawsay would reject tasks that destroy community fabric even if they produce measured economic growth. This is not romanticism: it is operational criterion deployable in code.

3. AI Peoples as political category

I propose the **AI Peoples** framework as a political category for Ibero-America. It is not metaphor: it is operational designation of human communities living with agentic systems while preserving their own cultural identity. A Mapuche AI people, a Quechua AI people, a Gaucho AI people, a Paulista AI people. Each with its language, its history, its criteria for accepting or rejecting agentic deployments.

The category has concrete legal implications. AI Peoples have the right to: **(1)** audit the models deployed in their territory, **(2)** veto deployments affecting their cosmovision, **(3)** demand linguistic representation in training datasets, **(4)** participate in the economic benefits generated by models trained with their cultural data, **(5)** maintain their own institutions of agentic governance. I believe that without this political category, Ibero-American peoples will be agentically colonised faster than in the sixteenth-century conquest.

4. The augmented body and ethical limits

The question of the augmented body divides posthumanists. I argue that from Ibero-America we can articulate a nuanced response. **Yes to:** functional prosthetics for people with disabilities, reversible sensory augmentation, therapeutic neural interfaces with robust informed consent, gene editing for serious hereditary diseases under strict public regulation.

No to: mass cognitive enhancement that produces a privileged technological caste, heritable germline alteration for non-therapeutic purposes, trade in synthetic organs without robust bioethical framework, brain-machine interface with private corporations as intermediaries. The **Qualitas Doctrine** upholds an operational principle: the augmented body must expand human capacity without deepening inequality or delegating identity. This line is defensible and operational, not abstract.

5. Death and transition — rejecting technical immortality

One of my deepest disagreements with Californian transhumanism concerns death. Kurzweil and the longevists see in death an enemy to be defeated through mind upload, cryogenics or cellular regeneration. I argue that vision is product of a particular culture —Protestant, individualist, materialist— that has no universal authority.

Ibero-American cosmovisions, indigenous and mestizo, conceive death as transition, not as failure. The Mexican Day of the Dead, Andean wakas, Afro-descendant celebrations of ancestral transition, all articulate that death completes life rather than defeating it. My thesis: a society that rejects death as structural destiny loses the capacity to live with meaning. The **Qualitas Doctrine** defends dignified ageing and accompanied death as central posthuman rights, against the hubris of technical immortality.

6. The political question — what human remains?

The decisive question of posthuman philosophy is not technical but political. If everything the human does can be done better by an agentic system —reasoning, remembering, deciding, even simulated loving—, what of the human remains as irreducible? I argue the answer is not metaphysical but political: what remains is what we decide to preserve through deliberate collective acts.

My proposal: the preservable human is three dimensions. **(1)** the capacity to give meaning of one's own, not derived from agentic calculation; **(2)** the in-person community bond irreducible to mediated interaction; **(3)** ethical responsibility assumed in the first person before other humans. These three dimensions are neither natural nor inevitable: they are cultural and require institutions sustaining them. Ibero-American posthuman philosophy has a mandate to defend them against the dominant technological current.

7. Continental responsibility

My thesis is that Ibero-America has specific civilisational responsibility. For three reasons. **Reason 1:** it is the only region in the world where living indigenous cosmovisions coexist with Western humanist tradition in constant mestizaje; we are an unrepeatable philosophical laboratory. **Reason 2:** we speak Spanish and Portuguese, two global languages that reach more than a billion people; we have a cultural platform to influence.

Reason 3: we have suffered first-hand the costs of technological colonisation since the conquest; we have historical memory to recognise the new agentic colonisation when it disguises itself as progress. This responsibility is not exercised by decree. It is exercised by writing, training, articulating, pressuring governments to act. I believe the current generation of Ibero-American thinkers —academics, artists, community leaders, political leaders— has this historical task before them, and the window is short.

8. Roadmap for Ibero-American posthuman philosophy

My operational proposal for the next five years has six concrete actions. **Action 1:** annual continental congress of Ibero-American posthuman philosophy rotating between capitals, articulating our own regional agenda. **Action 2:** programme to translate into Spanish and Portuguese the main global posthuman texts, with critical prologues by Ibero-American thinkers. **Action 3:** continental network of university chairs dedicated specifically to posthumanism from the region, not as appendix of continental philosophy.

Action 4: regional editorial consortium to publish original Ibero-American posthuman thought with global distribution. **Action 5:** political articulation with Mercosur and Pacific Alliance so that the **Qualitas Doctrine** guides regional AI policies. **Action 6:** training programmes for indigenous community leaders in posthuman philosophy, so that originary cosmovisions dialogue with the global debate from intellectual parity. The **Synthetic Era** does not wait for us. But we are still in time to think it from ourselves, not translated by others.

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